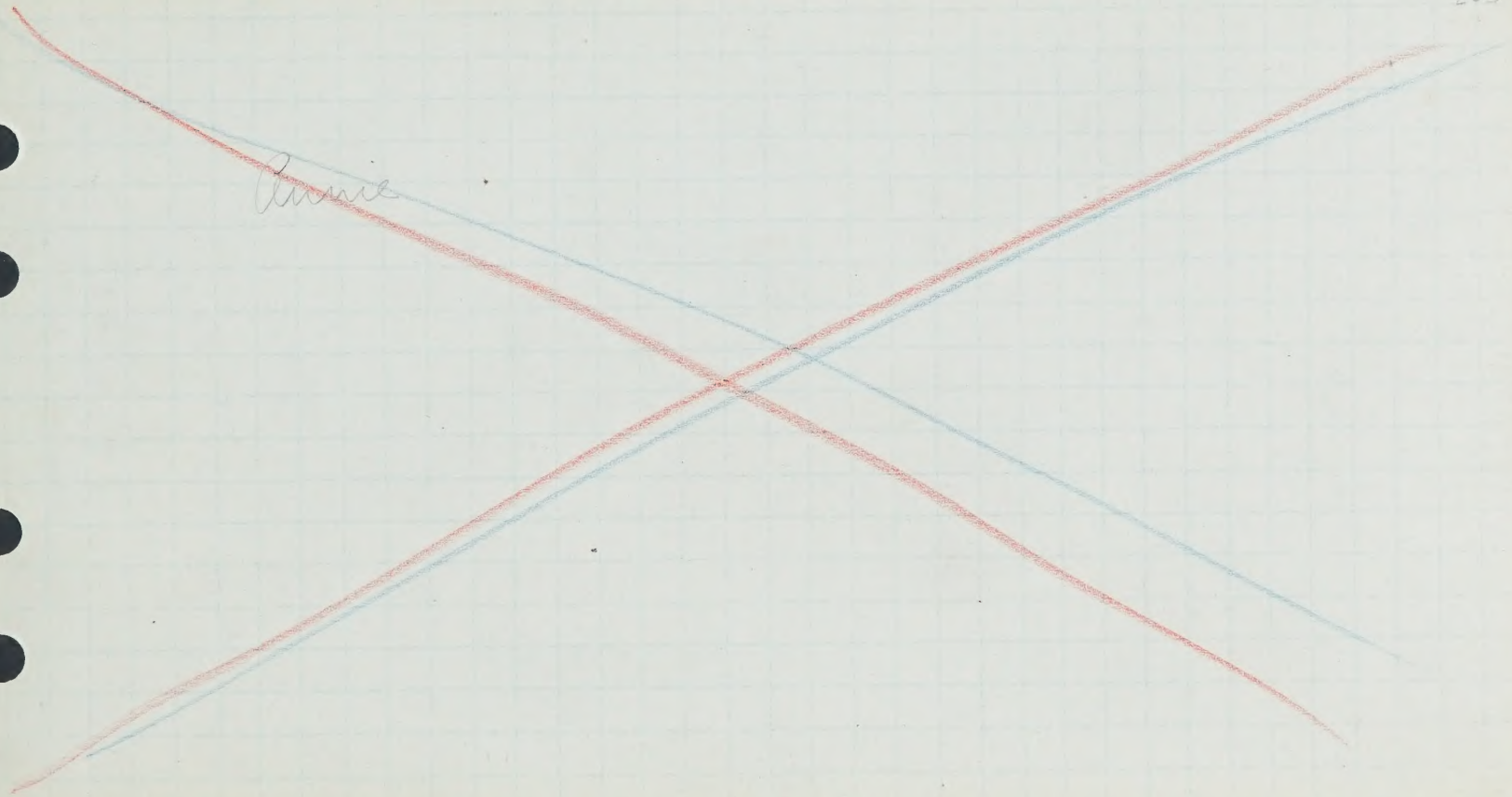
Rough Field Notes - Annie

105

B19-0054/011 (26)



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(1) kànàk·i ✓ [illegible] near otu ɬ x

(2) o·ę̀wi· ✓

(3) sn̥ɔ·kaᵒkɔs ✓ (10)

(4) sn̥ɔnɔkʷ ɬ q ɑ ɬ ele sonx Tai. ✓ , a post of a sun

(5) suai ɛ·n·à ɬ ✓ long mâsh with salmon painted on, & on blankets

(6) sɔnxàlotta

(7) tɬ o kᶜ ✓ moon

(8) ' ɛn tɬ ɛ x ✓ ' a second name.

(9) stilim· ✓ people of town

(10) (10) sɛxwɔsmäq ✓

(11) tcialats ɒɛnai hɛxɔnkòmusi ɒɛ tɬ sent 'ai ✓

(12) sxem = cedar bark breast

(13) anukitsᶜk' ✓

(15) The husbands of (3) is one (2) near stu ɬ x. It was told that a / st (5) made his husband sta when he came to earth beneath, took to a carpenter from (an portlam) if they should ever ~~Thus~~ 4 & basent stand up to ground (3), 2 on each side of her when she is near a mumusi ɛ nt. She uses one hand & heads, up comes (10), v. easily. Then one of a 4 cries out, as if (3) had broken it, "I was a strong man, & comes a basent, he comes & tries but cannot haul up, if a great man he can raise it a little, sometimes even a forehead appears, but

The name (3) came from Annie's B to her, it is a Stie & name, & with it goes a following dance perogative. Among other things a crone of a name (3) can sing at any time of year when there is an eclipse of either sun or [illegible] (6). Thus people have a perogative of singing of one or a other; Annie alone of either. When a fiscus dances and (3) relates to kid blusta) & a word is inculcated that no one knows what has happened to him. All women & children are ejected from his house, even if husband, & silence reigns so that he can commune with sun. Only (anipotlam) dares enter blusta to talk to him. At night a husband gathers in X's house, for food, & there is no noise of any kind or dancing One carpenter, with a (anipotlam), is in a blusta working at a mask of (1). On a 4th night a alk" calls (11), "Come to husband to a little dance"; this is a lie, it is really a v. important dance. In they throng & nenasi & not compose of set of (1), whose other name is (10), & of (4), (5), (6), (7) & (9). ~~A mask of (1) has been made, both eyebrows etc & with glee this is carried round to a husband by a type of scarce [illegible] width. Then a anklus~~ (1) is a fiscus, & has been ~~made~~ collected & painted with eyebrows, features etc & a short cord (13) of (12). about & hands made, fastened to a top, & underneath a minute body & wavering arms & legs. A amplusta are called in ~~tobe~~ & (3) carries (10) round while (3) talks sounds, (3) deposits same on a ground behind a fire, where it sinks to a surface of a anklusta. The carpenter have arranged it so, & 4 men are concealed

hotte the name (sns n / k ha^{a} k s s) come to Annie's B from her H F, sometimes it s G
b's name, sometimes a q's.

(14) xtahit. (14) Annie H F did not want a name to go astray, so he gave (14) it to a grandson, & Annie or her twin has jealously preserved it.

(4) is hard to understand. It appears to be that at each end of the sun's course there is
(4), a sns n / k's mouth.

(5) is a siut who resides, not above, but up & left beneath, reaching east, of a Bella Coola long ago when there was a flood some people became sna'th, & since then a place has been v. bad, full of snakes & other noxious beasts. [became sna'th]

(9) is a siut, who was able to put harpoon in a river.

(6) a song about ST, tells how a siut have long waited for him, & called him, but he long delayed, but did not want anyone to take his seat. It is at a winter solstice that he enters a siut's house, Annie not knows its name, perhaps At-hecuntan's

(16) By lying concealed in a (bluesta) Annie becomes real siut, loses her (blumstanalo); similarly an (clootte) becomes real siut by going up above & other beasts have it happen likewise according to their names.

(17) A tern's cord will be almost out of sight, but she demonstrates her supernatural strength by pulling, though she may be only able to grip with a little finger

(18) & palms it from sight with a help of her 4 assistants.

left for sec
hee
2 5

If not a good man o circl is pulled right down, & amblimsta believe it is a suit (seiwismag). Then another pusuit is called, & so for 4. Then sometimes Annie & an elderly lady try, as many as like, once a white man tried, but no one succeeds. Always o alk", instructed by o (anyone from) keeps crying out, "o pusuit wants someone to haul" & everybody tries, often it will be a small girl who always succeeds, & they say "She must be a good person, that is why o suit is easily to show its approval." Through o night at intervals, if people get sleepy o amusement is kept out. Annie's song, one of them, & she dances, then hauls up (sepwismag) (17) towards door she hauls it up, & all hands holler while she makes a motion of throwing (sepwismag) up above. (18) o amblimsta or old boy up above o suit tried to haul (sepwismag) but only (sunubbaba) could succeed accordingly they sent it down for o sblimstas to try & they too failed, so o suit was being sent back. (16) Then all hands go out. One should add that food was given on their arrival.

In a little while, a week or so, we peped time somebody, anybody, a pusuit hauls all o pusuit for (skindgut). Everybody (at lisak) & Annie is cured. It leaves o suit from her, which has been with her since she was o (lusta).

The right to use this business came from o first (sunubbaba) who was one of o first people

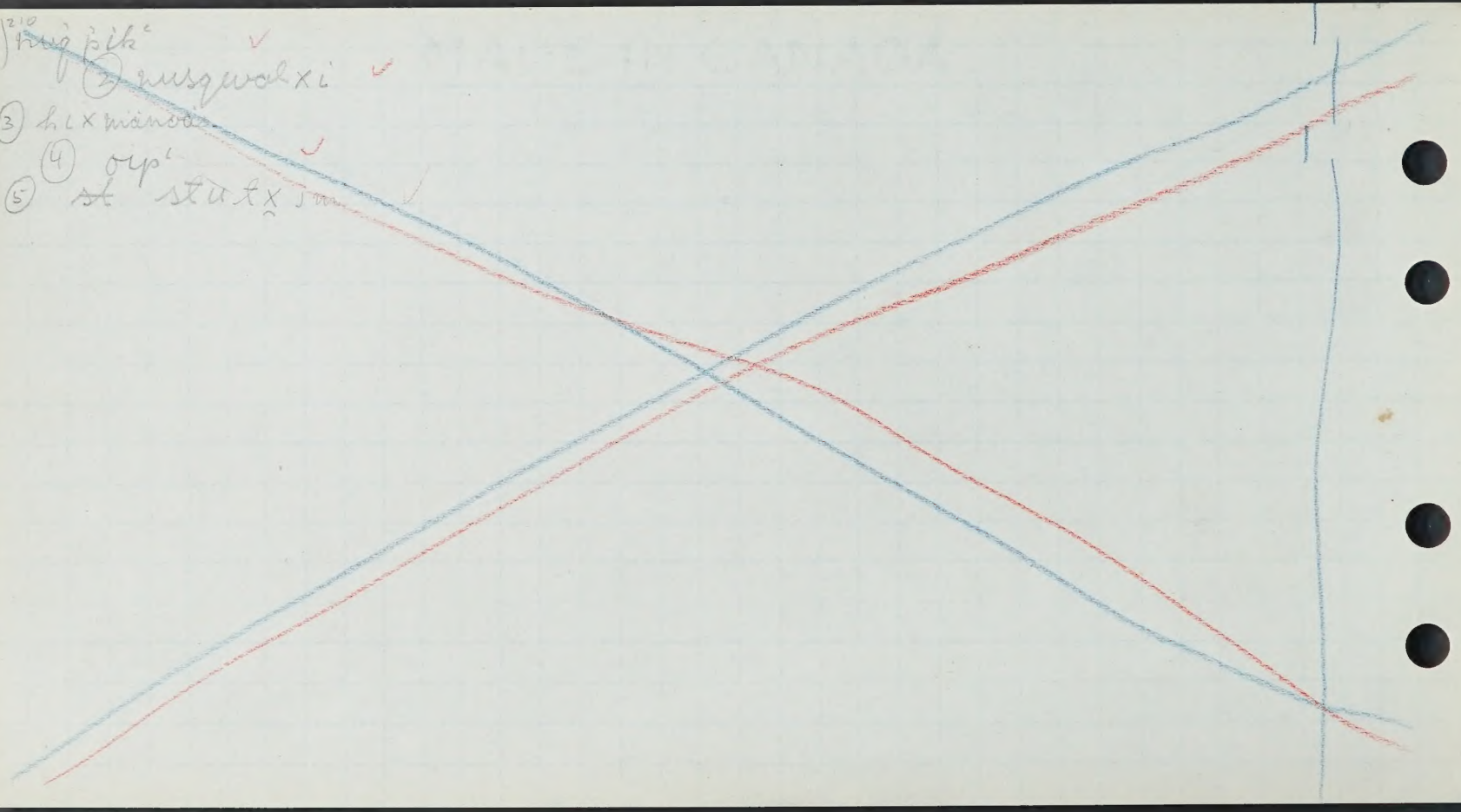
1) 210 huq̓ p̓ik̓ ✓

② quuqwalxi ✓

③ hiʟxmiinwaa

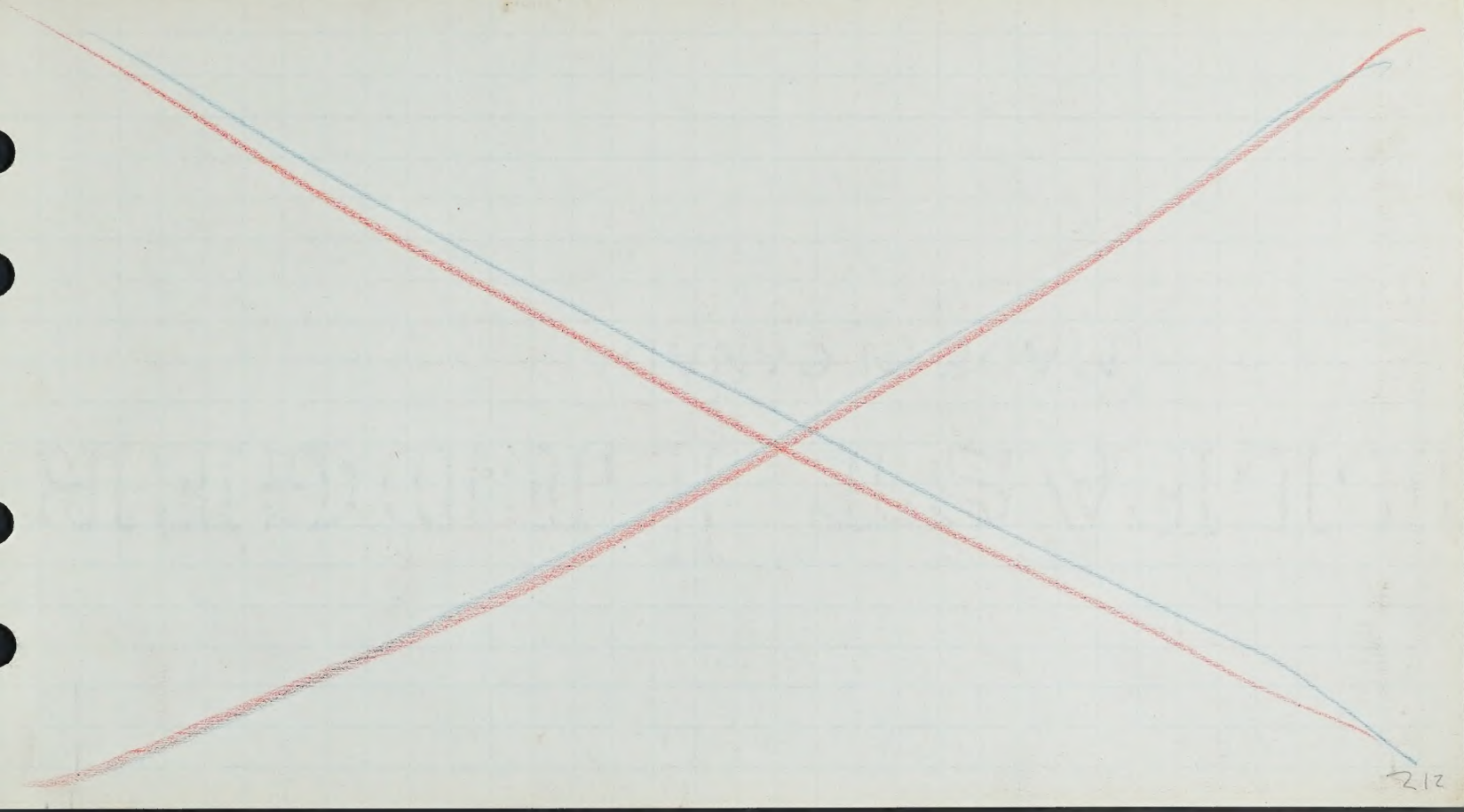
④ oyp̓ ✓

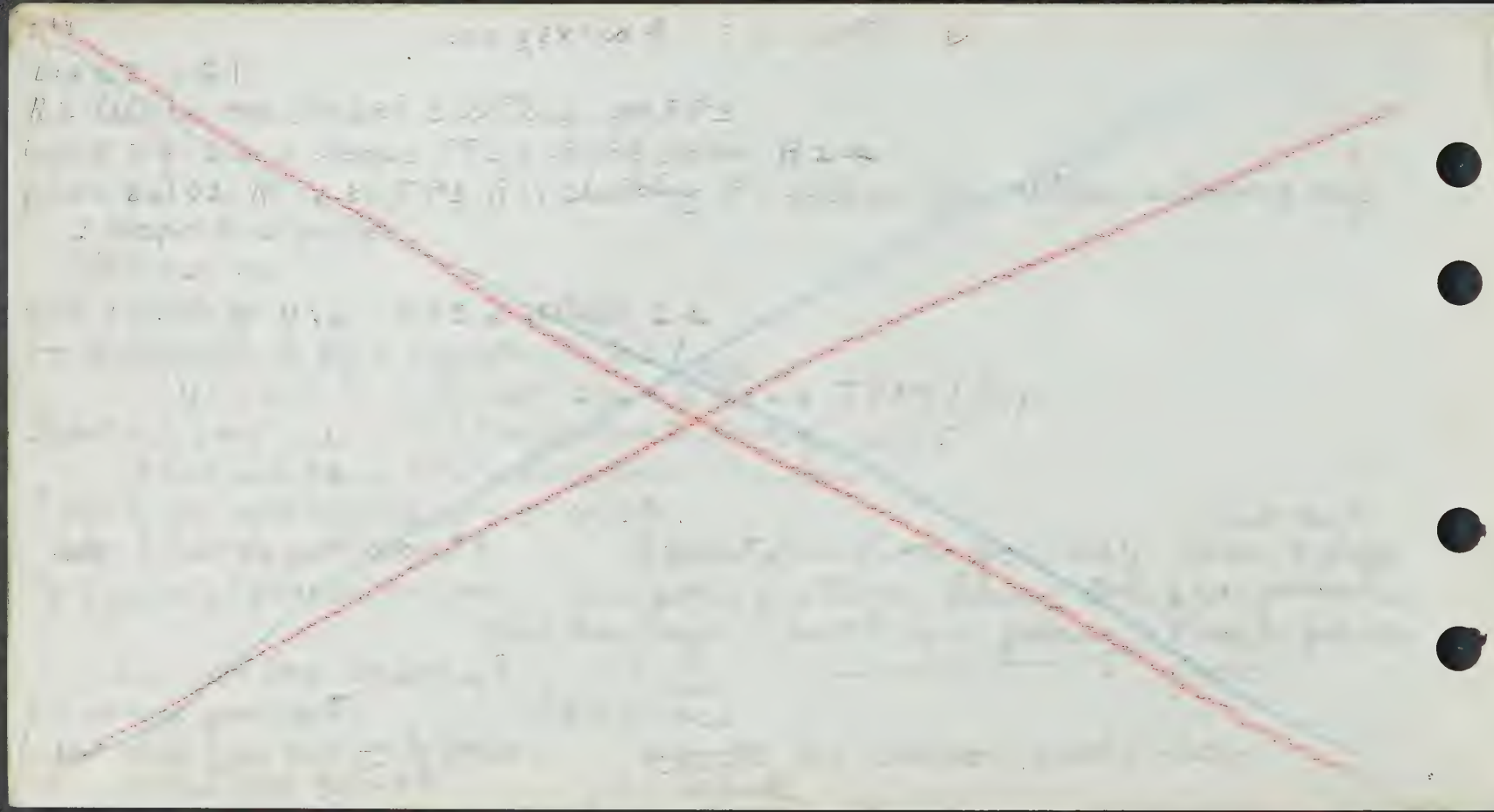
⑤ ~~st~~ stutx̌ ✓

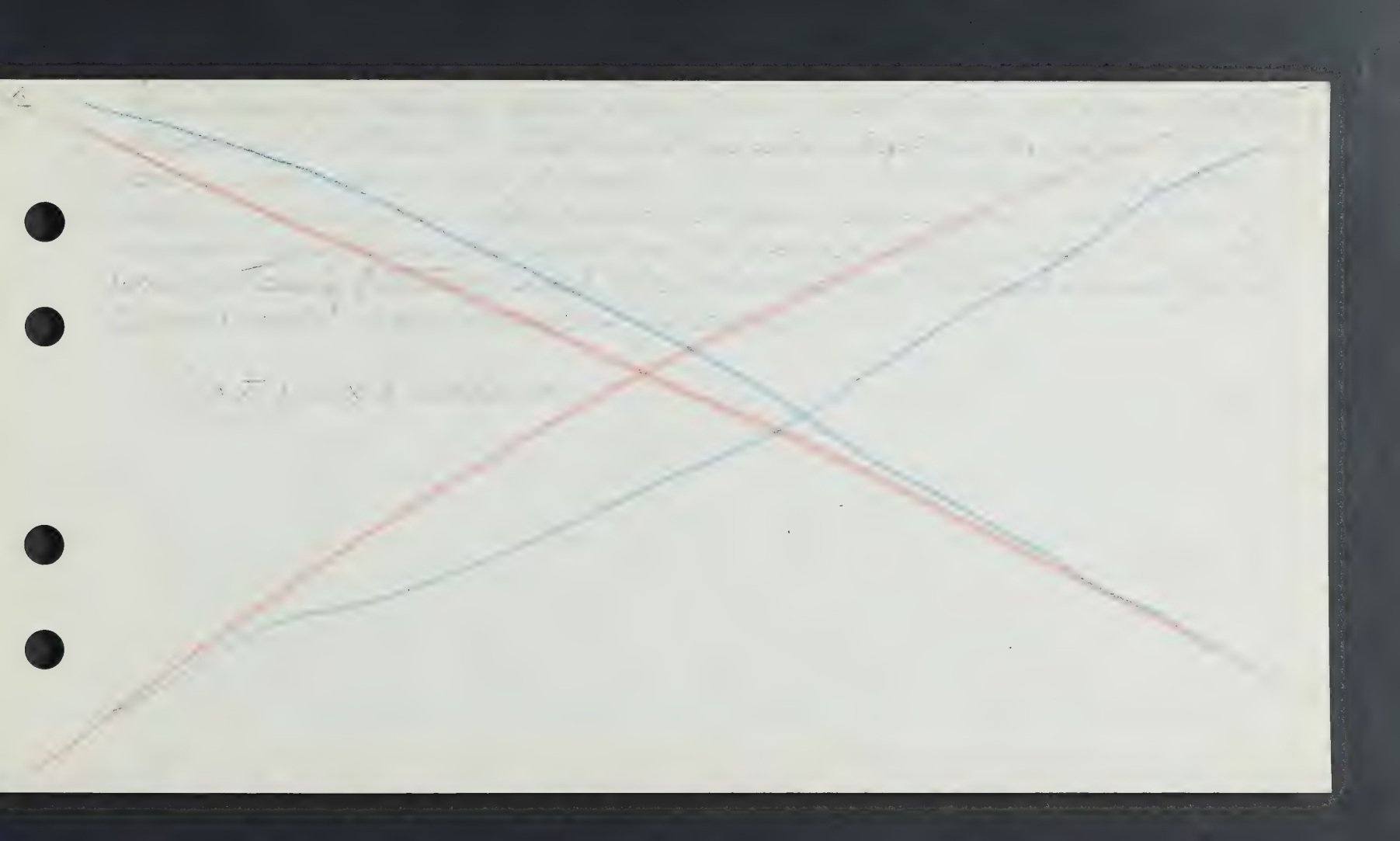


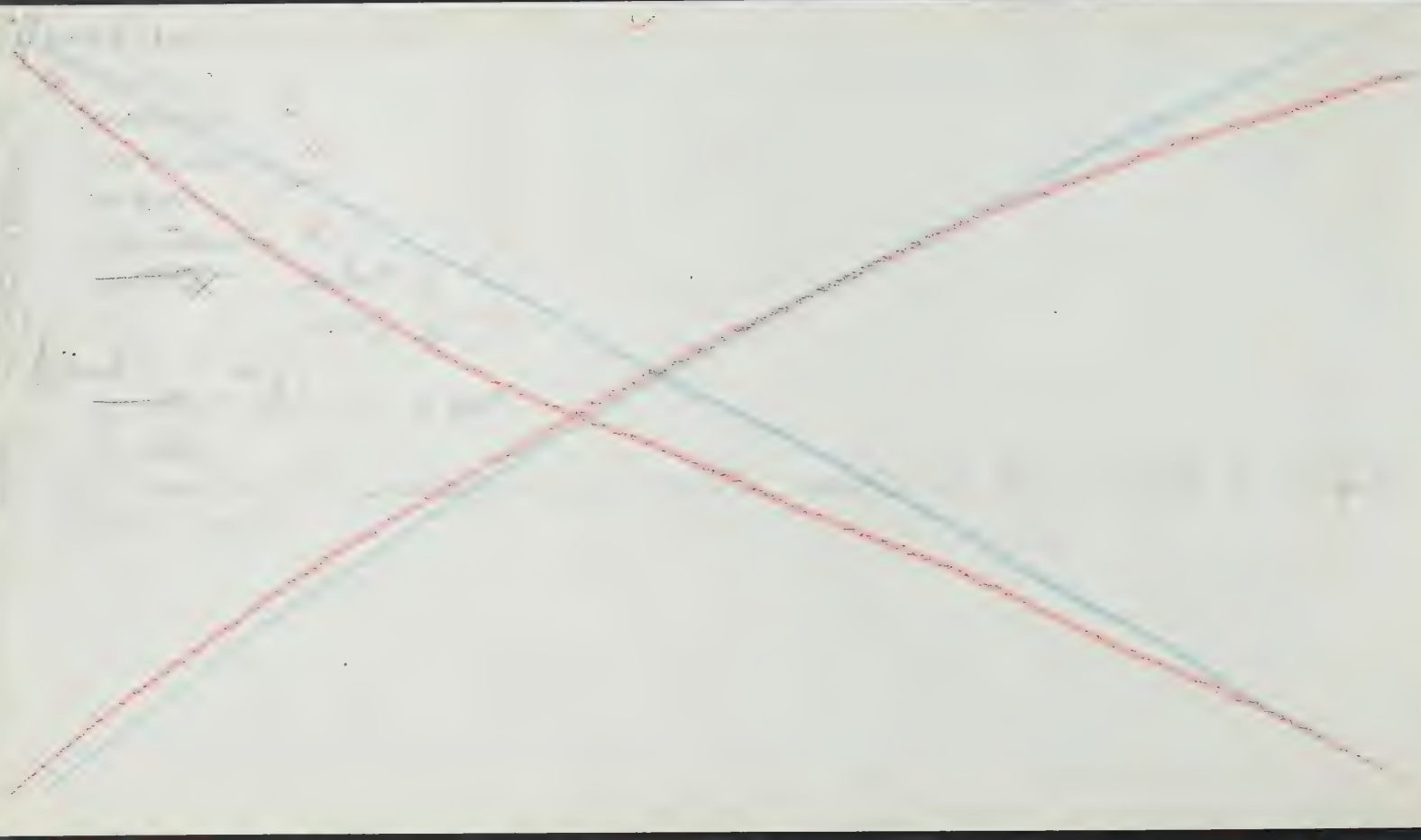
Sometimes instead of putting behind a fire a real (kubusta) is used & it is thrown into a rapids, tied by a long rope. All hands hurl spears at it. This is a different business, but Annie could do so if she wished. Anne apparently does not know other business, but only bubusini can throw, & ambushista watch spear & bodies, some bubusini spear (banana). & it is carried into a house (1). The ambushista are called in, & see (banana). Some are always afraid lest the (2) should (2), i.e. flee to a bubusini, & tie up their heads in blankets. If a bubusini wish it, they tell a man that this has happened, & he must pay to get it back. A tribal dance for, he warms his hands at a fire with grease & brushes it. Something from a bubusini's vest & passes this on a ambushista vests & flutes, crying (4).

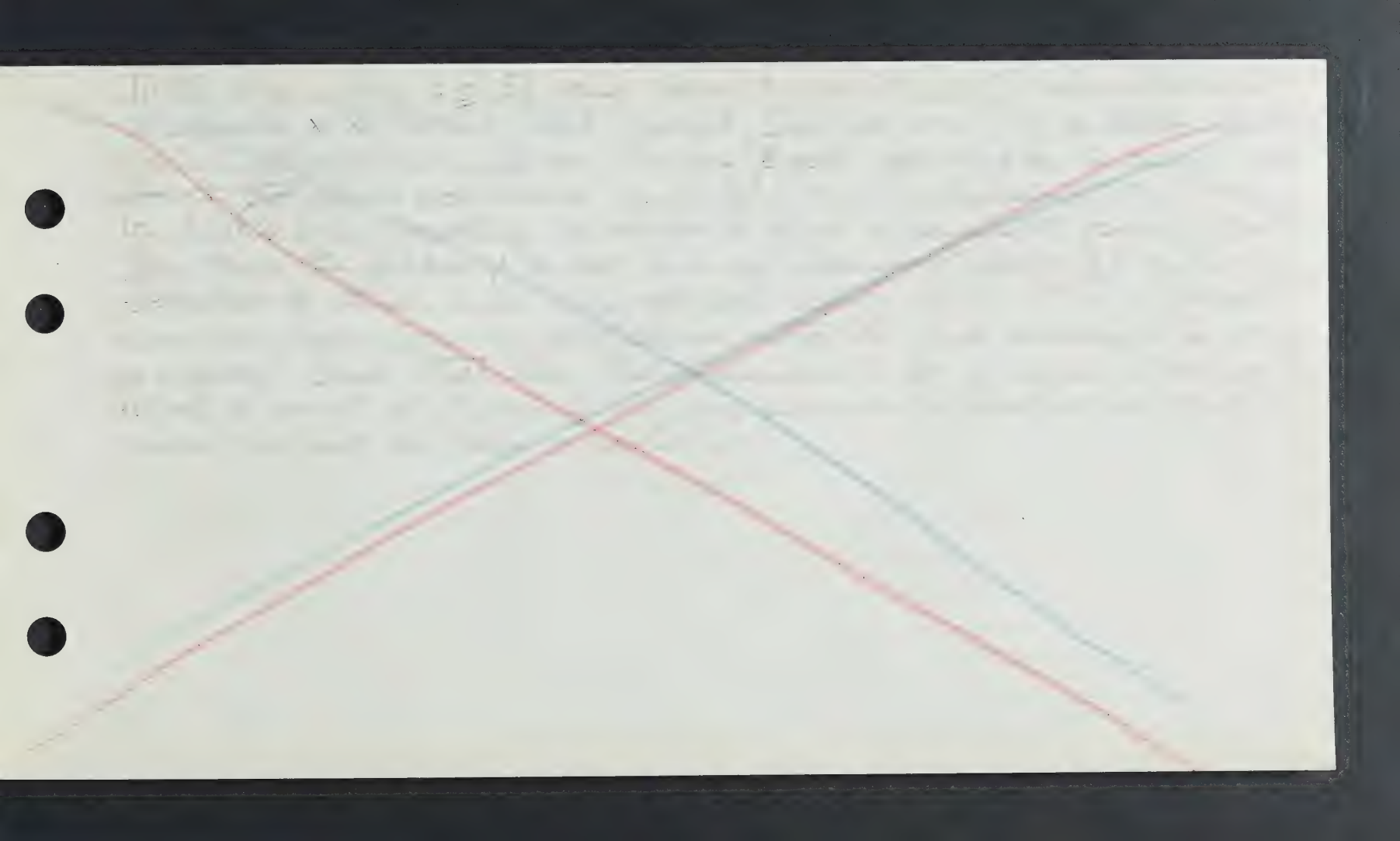
At an eclipse (5) of moon sun (smoke breaks) must sing. A calls at once calls everybody, for bubusini & ambushista, even if noon. All enter her house & Annie dances, while A humbugs & must compose herself & sings dealing with A's mother. da, & how he practised to keep no one usurp his place.

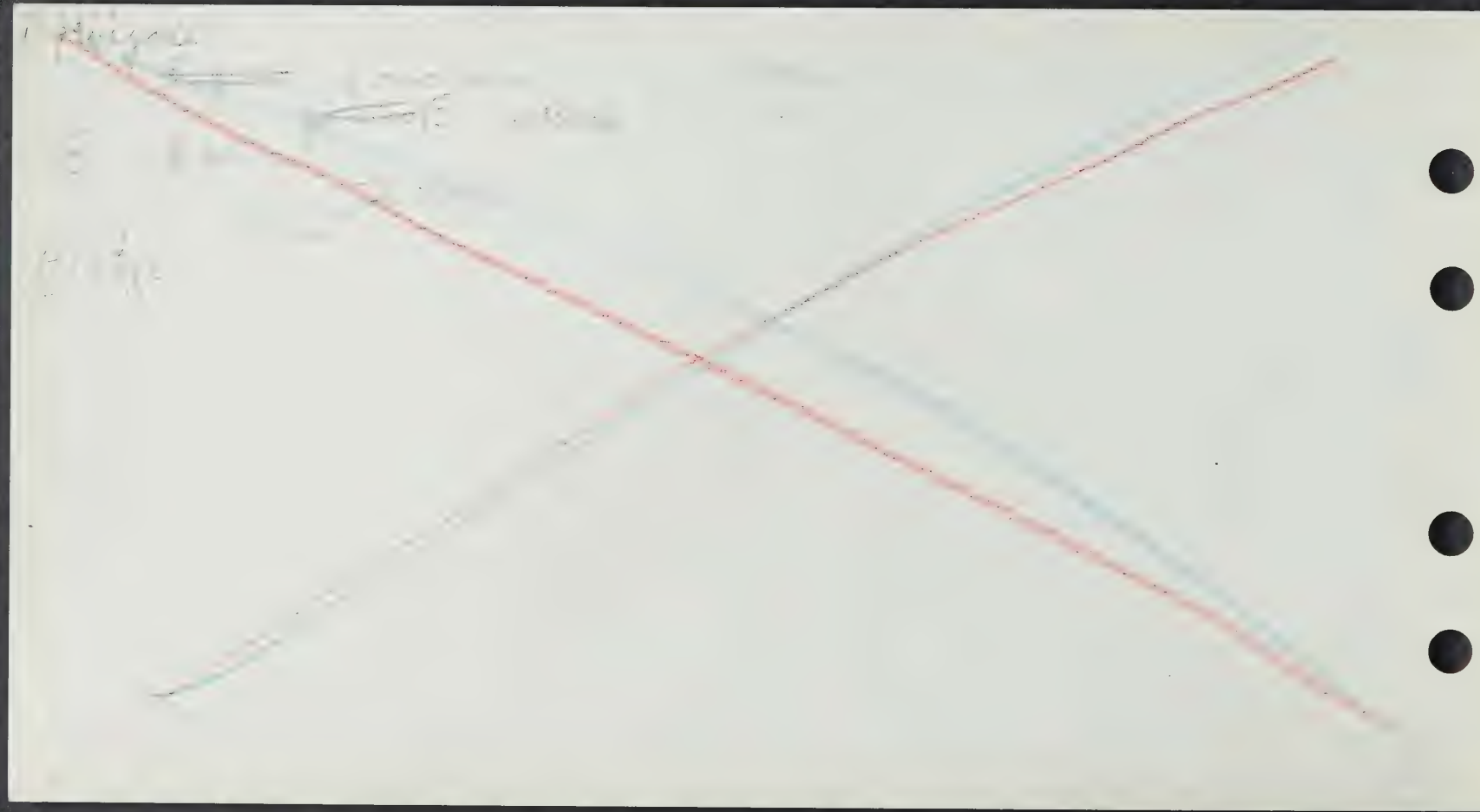


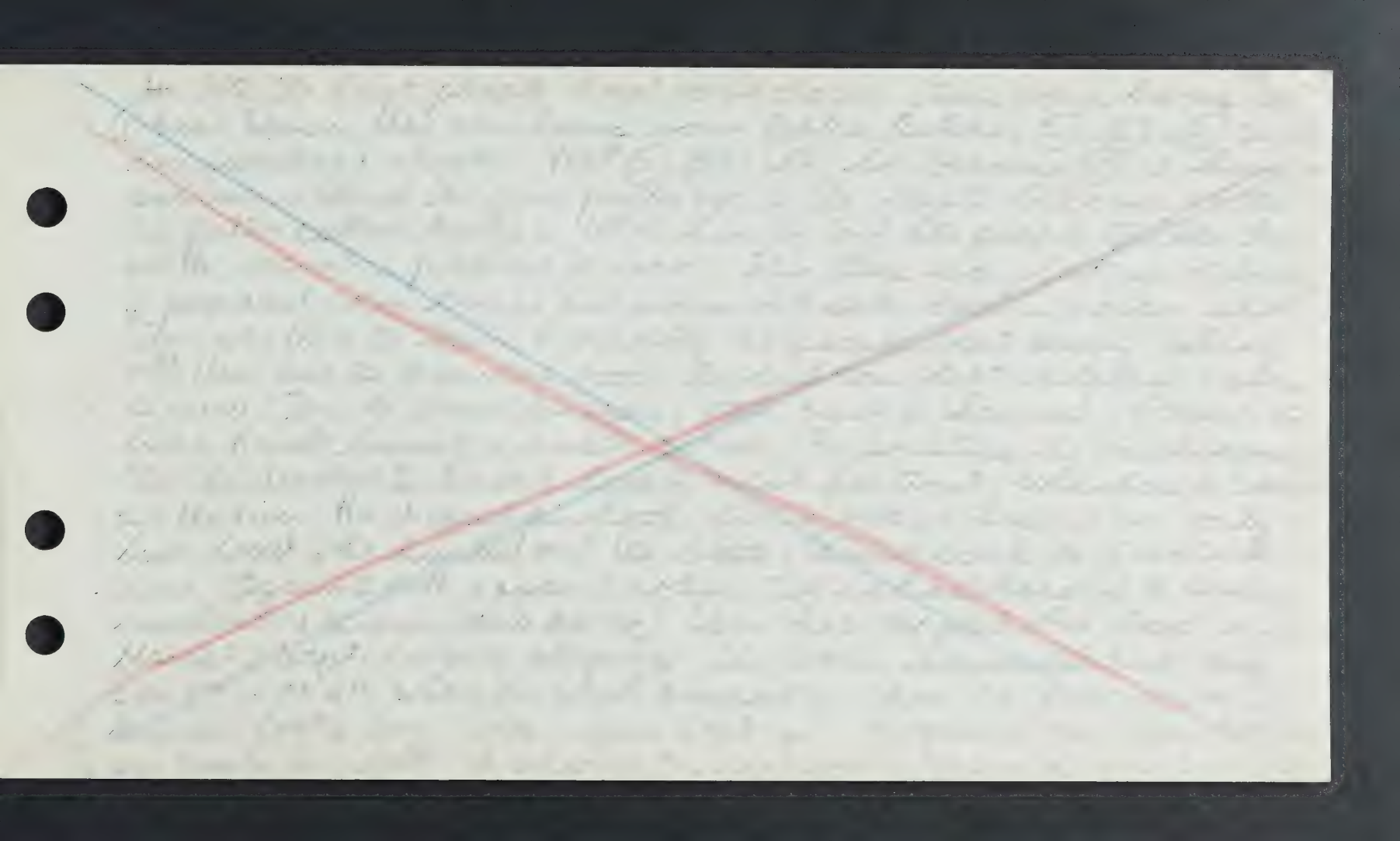


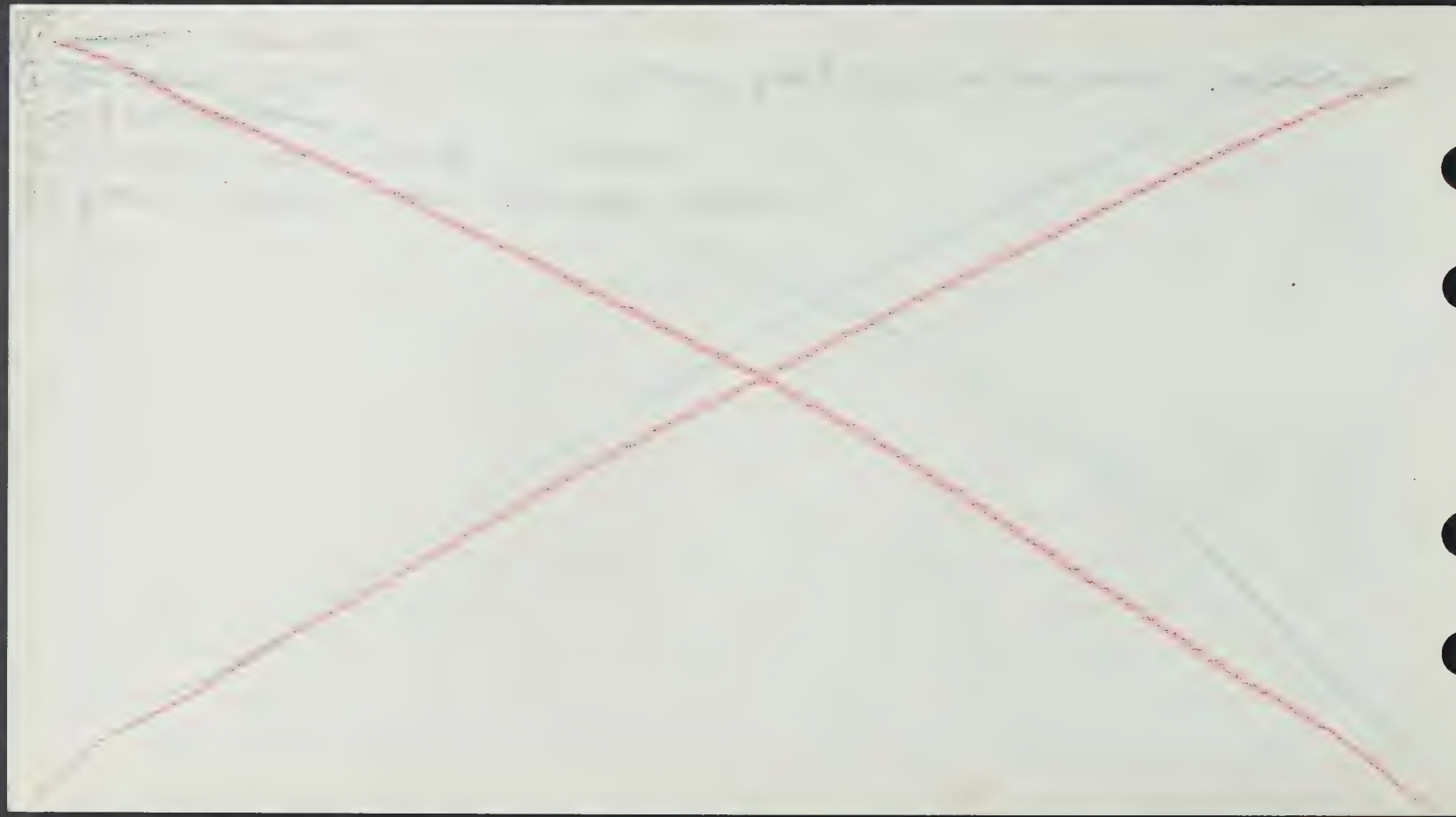


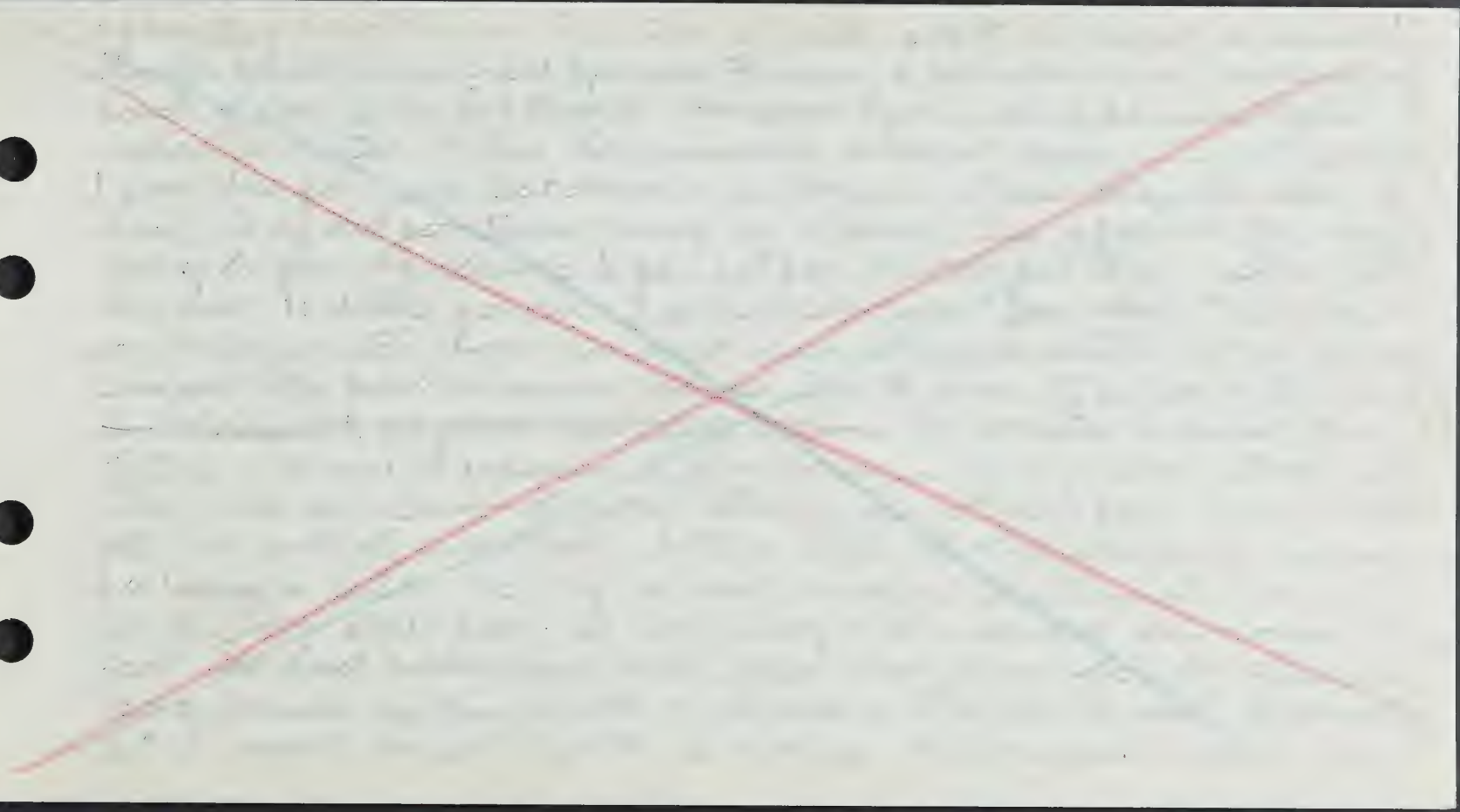


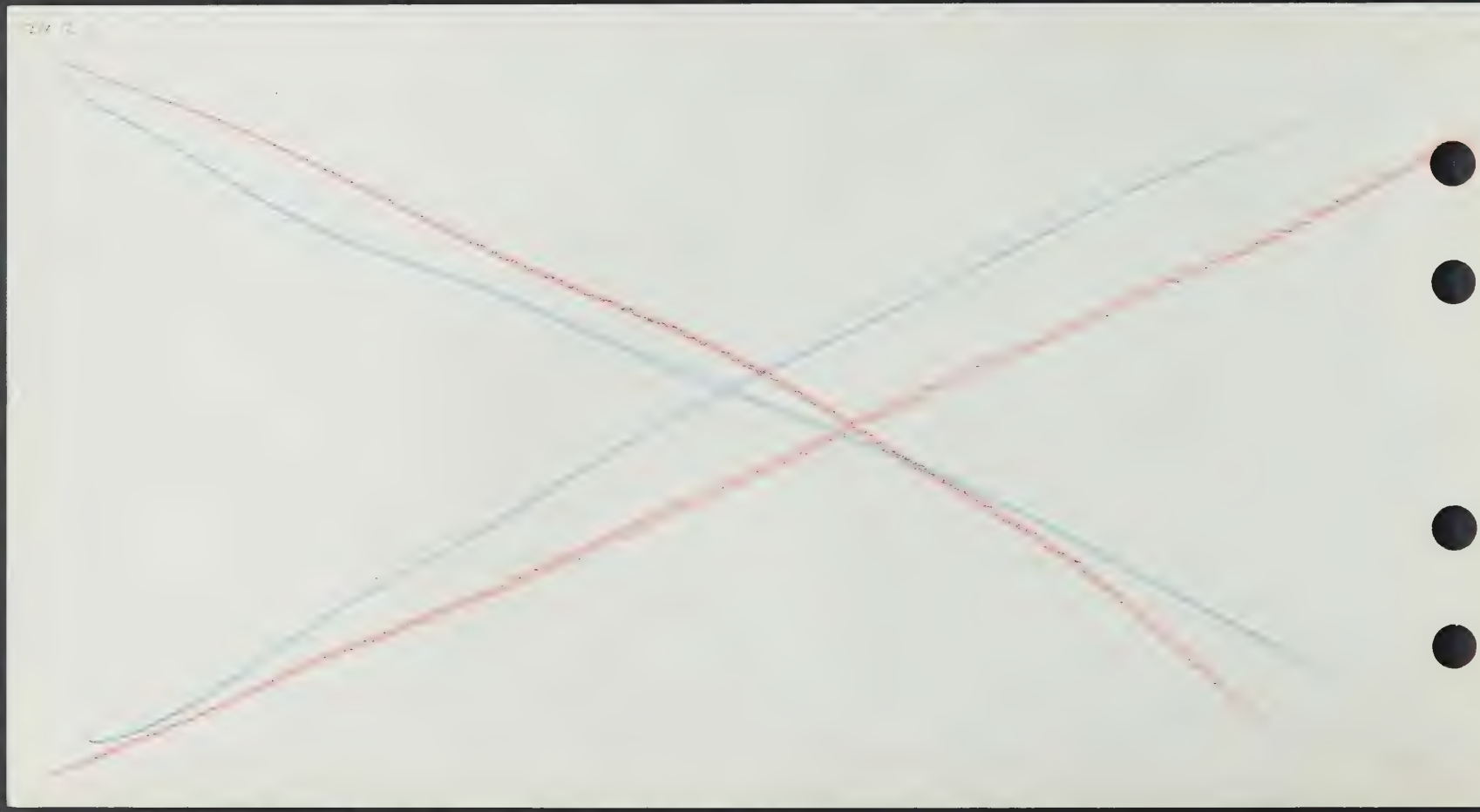


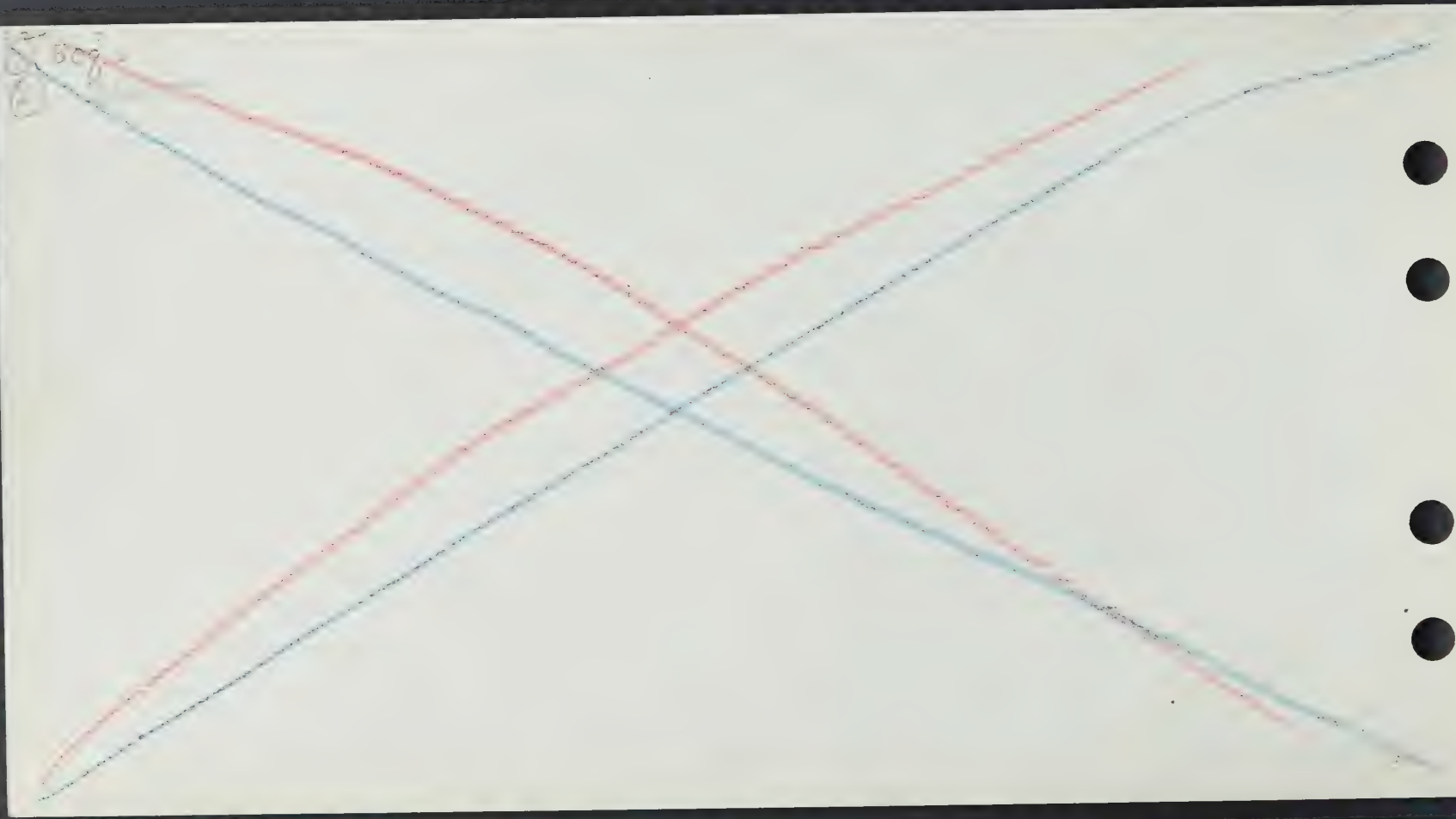


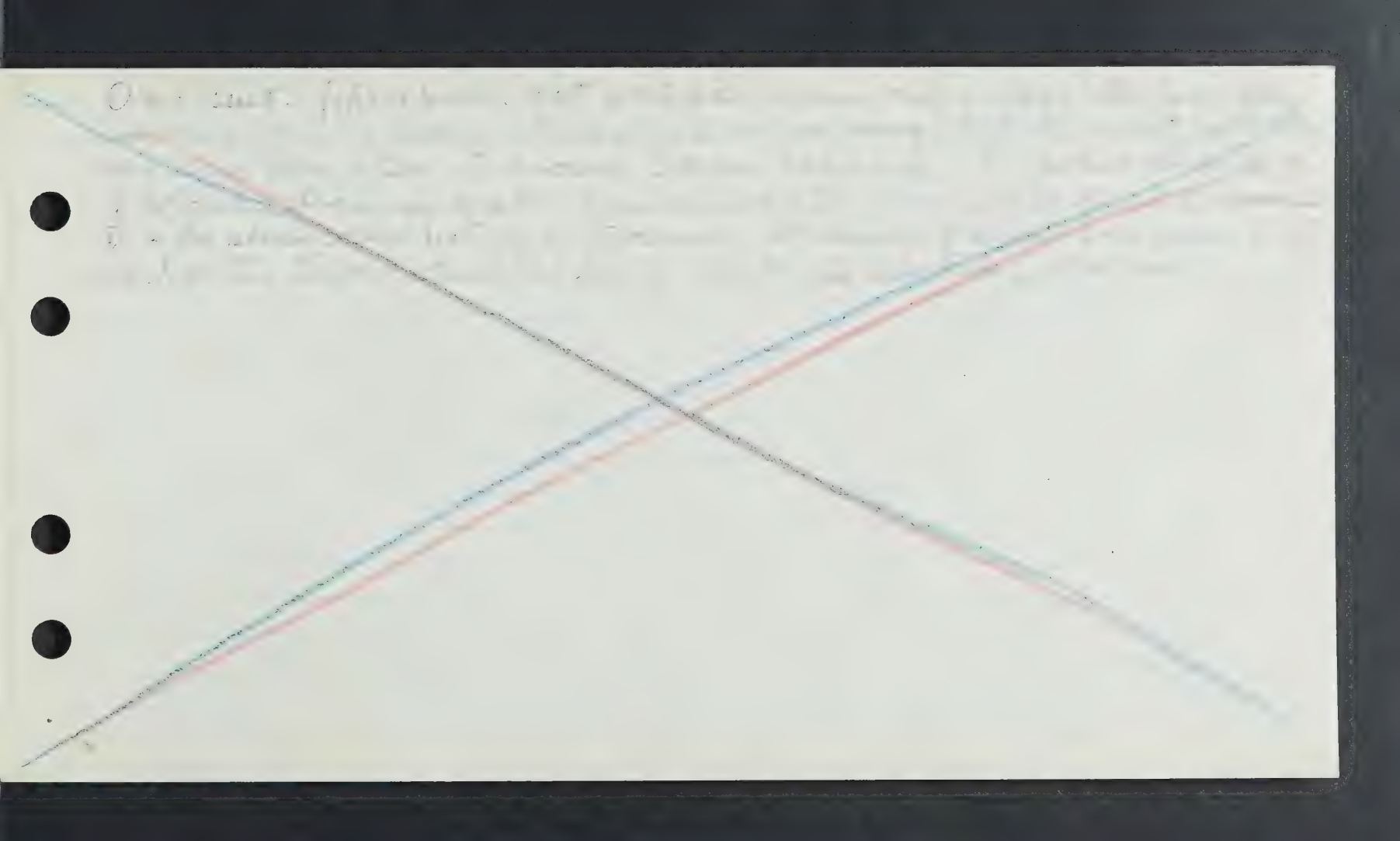












2 men & ~~their sister~~ & went hunting with their small dog. It pursued a single
porcupine ② into a hole in the rocks & went on until they could barely hear its
barking. Being afraid of losing their dog they continued & called it. Soon the
narrow passage opened up into a cavern, & they found themselves in a new
world, a good world, with a river & a trail up it. They went up stream for a
distance till they saw on the other side a village, many old-fashioned houses. The
two tried to call the people, but they did not answer, though they shouted
& yelled. Finally one of the youths groaned & at once there was commotion in the village, running to & fro & getting ready to fetch the two. A
canoe, manned by 2 men, set out & they paddled it under the bank, where
the 2 were called on to jump. The elder was about to do so when he
saw that the canoe was transparent, & he drew back in fear. But
the younger went across to the village where he was feted in one of
the large houses. The people were the dead, ④, & they wished him
their friends & told him who they were. The lad became ③ from the
sight of something supernatural. The dead offered him (food) but out of
the eyes of people, but the lad was wily, & merely pretended to eat but
pushed the food under his clothing. Had he eaten he would have be-
come a ghost, i.e. dead. The elder brother remained on the river bank
with the dog. Presently he saw smoke, & going further came to a large town

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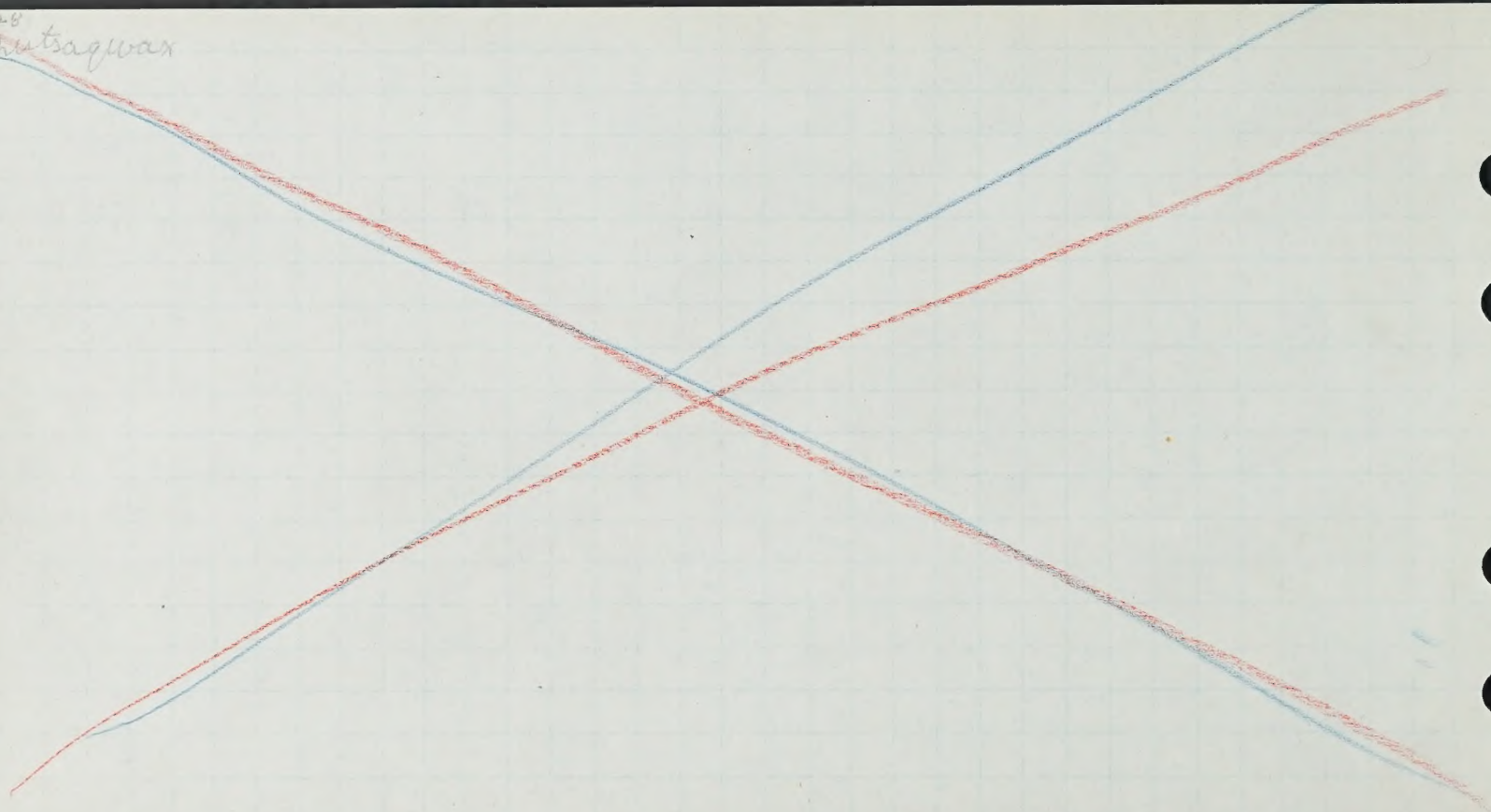
1) Lutsaqwax



on his own side of the river. Here he met a man who asked him whence he came, & why. He replied, "I was out for a walk & arrived. Please excuse me to your tyi', I would like to ~~visit~~ him, & ask how he is." The man answered, "Ober Boy is very bad, but if you are brave you will be all right, his head is through the TP, the enbund blingtle jaws of a wolf (D). If you leap through boldly you will be all right, if not the jaws will close & crush you." The man was strengthened by this advice. Arrived at the house he followed instructions, kept the TP with his dog at his heels & behind him closed the jaws. The house was filled with goat meat: the tyi greeted him kindly, & the wolf gave him good advice. When he had taken off his skin & tail, hung it up, & become a man. The wolf told him to keep at the tail, & soon he would have the endurance & power of a wolf. Then D put on the wolf skin & went hunting, soon returning with a goat. Each time the D gave the boy a load of meat, wrapping it up so miraculously small that the boy & 4 men who were detailed to help him could carry it easily. The D told him that henceforth whenever he wanted anything he must just speak of it, & it would come, by thinking of the wolf. He also showed him how to don the wolf blanket. Thus provisioned he set out, & reached a place under a cedar tree behind his father's house where his wet coats were & where they were wont to sleep most. Here he thought of his

(1) ho, 230 she only saw the elder. the younger had become t ubwala & was afraid to show himself, because many people were sore at her parents & had thrown rubbish through the roof. so only the sista knew of his coming & she was bound to secrecy